



SEMINAR SERIES

Entangled Histories of Emotions in the Mediterranean World



SOCIETY FOR THE
**HISTORY of
EMOTIONS**



Ecumene (engr. Johannes Schönerer, 1482).
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Cultures in Movement: New Visions, New Conceptual Paradigms

9.00–9.10	Registration
9.10–9.30	Opening greetings: Manuela Sanna (Director CNR/ISPF), Luisa Simonutti (CNR/ISPF) and Giovanni Tarantino (CHE/UWA, The University of Western Australia)
Session 1: Chair: Paul Gibbard (CHE/UWA)	
9.30–11.00	<ul style="list-style-type: none"> MARGRIT PERNAU and LUC WODZICKI (Max Planck Institute for Human Development, Berlin). 'A Virtuous Sultan? Entanglements, Political Communication and Shared Temporal Layers'. ROLANDO MINUTI (EUI, Fernand Braudel Fellow/University of Florence). 'Varieties of the Concept of "Mediterranean" in Modern European Culture'.
11.00–11.30	Coffee Break
Session 2: Chair: Graziano Gentili (INdAM/University of Florence)	
11.30–13.00	<ul style="list-style-type: none"> ALESSANDRO STILE (CNR/ISPF). 'Projections'. ANASTASIA STOURAITI (Goldsmiths, University of London). 'Marvels of the Levant: Wonder and Empire in Early Modern Venice'.
13.00–14.00	Lunch
Session 3: Chair: Nadia Al-Bagdadi (Director IAS-CEU)	
14.00–15.30	<ul style="list-style-type: none"> SINEM CASALE (EUI Max Weber Fellow/University of Minnesota). 'Banquets and Politics of Taste at the Ottoman Court' RANDI DEGUILHEM (CNRS-MMSH/Aix-Marseille University). 'Can One Speak of a Mediterranean Intellectual of the Nineteenth Century?'
15.30–16.00	Coffee Break
Round Table: Chair: Ann Thomson (EUI)	
16.00–17.15	David Armando (ISPF/CNR); Caterina Bori (University of Bologna); Louise D'Arcens (CHE/Macquarie University); Daniela Hacke (Freie Universität Berlin); Andrew Lynch (Director CHE/UWA); Giuseppe Marcocci (Tuscia University)
17.15–17.30	Reading from Predrag Matvejevic's <i>Mediterranean</i> by Mirko Sardelic (ECCE/CHE/UWA) and Katrina O'Loughlin (ECCE/CHE/UWA)

Date: Monday 26 June 2017

Time: 9.00–18.00

Venue: Società Nazionale di Scienze, Lettere e Arti, Naples, Italy, Via Mezzocannone, 8

Convenors:

Luisa Simonutti (luisa.simonutti@ispf.cnr.it) and Giovanni Tarantino (giovanni.tarantino@uwa.edu.au)

FREE EVENT, but RSVP requested to convenors by Friday 23 June for catering purposes.

This seminar:

- is held under the patronage of Regione Campania and hosted by the National Society of Sciences, Letters and Arts in Naples
- is a joint initiative of the Society for the History of Emotions, the Australian Research Council Centre of Excellence for the History of Emotions, Europe 1100–1800 (CHE), the Italian National Research Council Institute for the History of Philosophical and Scientific Thought in the Modern Age (CNR/ISPF), the Chair of Intellectual History at the European University Institute (EUI), the Institute for Advanced Study at Central European University (IAS-CEU), the Italian National Institute for Higher Mathematics (INdAM), Tuscia University (PRIN 2015XW47P2), the Centre for the Study of Emotions in Cross-Cultural Exchange (ECCE, Zagreb) and the French National Center for Scientific Research Maison Méditerranéenne des Sciences de l'Homme at Aix-Marseille University (CNRS-MMSH-AMU).

ABSTRACTS

'A Virtuous Sultan? Entanglements, Political Communication and Shared Temporal Layers'

MARGRIT PERNAU and LUC WODZICKI

Max Planck Institute for Human Development, Berlin

In this talk Pernau and Wodzicki will suggest two arguments. First, a common frame of reference is needed for the historians aiming to trace entanglements. This common frame is an interpretative device, but it is not created *ex nihilo* by historians. Rather, it draws on entanglements which already took place in history and which cannot be left out of the historical analyses at will. What has rarely been asked until now is how these entanglements across societies and cultures become possible at all – the more so, if we take serious cultural history's interest on the meaning actors bring to their actions. How do actors communicate in this entangled frame? Second, Reinhart Koselleck's concept of temporal layers allows us to trace one communicative strategy the actors used, the recourse to historical references they share or claim they share. Koselleck pointed out that every present was co-existent with layers from different pasts. The resources actors needed for endowing their experiences and actions with meaning could never be drawn only from the present – be it the language and its concepts, which already prefigured certain interpretations and which could not be invented, or the multitude of texts from different centuries, which embodied past experiences and their interpretation. This will then be elaborated through the example of the role the discussion of virtues in Aristotle's *Ethics* played in the political communication between the Ottoman Empire and the Italian city states and their common creation of the image of a virtuous ruler.

MARGRIT PERNAU is Senior Researcher at the Center for the History of Emotions at the Max Planck Institute for Human Development in Berlin. She studied History and Public Law at Saarland University and the University of Heidelberg where she took her PhD in 1991. From 1997–2003 Margrit conducted research in Delhi on 'Plural Identities of Muslims in Old-Delhi in the Nineteenth Century' and has been research fellow at the Social Science Research Center Berlin and at the Modern Orient Centre in Berlin. She has published widely in modern Indian history, the history of emotions, historical semantics, comparative studies and translation studies. Her latest publications include *Ashraf into Middle Classes. Muslims in Nineteenth-Century Delhi* (OUP, 2013); and (together with Helge Jordheim et al.) *Civilizing Emotions. Concepts in Europe and Asia* (OUP, 2015). She has just finished a book project on *Emotions and Modernity in Colonial India* and is currently working on Time and Emotions.

LUC WODZICKI received his BA in Islamic Studies (Freie Universität Berlin, 2012) and his MA in Global History (Freie Universität Berlin and Humboldt Universität Berlin, 2015). Subsequently, he became a guest researcher at the Max Planck Institute for Human Development's Center for the History of Emotions (January 2016–March 2017). Since April 2017 he is a doctoral fellow at the Graduate School Global Intellectual History of Freie Universität Berlin. Here his research focuses on Ottoman and Italian History in the early modern Mediterranean, trans-Mediterranean art and iconology, as well as Conceptual and Global History.

'Varieties of the Concept of 'Mediterranean' in Modern European Culture'

ROLANDO MINUTI

University of Florence

The difficulty of maintaining a unitary idea of 'Mediterranean' has been focused in recent scholarship, remarking the necessity, instead, of a multifaceted concept, where diversities and varieties are essential. However, a unitary representation strongly persists, mainly on the emotional side and in widespread culture, producing an idea of 'Mediterranean' as a consistent and positive synthesis of feelings, images of nature and past, ways of life and so on. All of this is connected to a unitary concept of 'Mediterranean' whose story begins around the second half of the eighteenth century and during the nineteenth. It was an intellectual and cultural process which particularly involved geographical and natural sciences and whose connections with the ascendance of the European power on the eastern and southern shores of the Mediterranean are clearly evidenced. The various attempts to define the uniform traits of the Mediterranean world were clearly connected to the ideas concerning the role of Islam and were often presented as a solution, allowed by the ascendance of the European – mainly French and British – authorities, to get over a historical division which would also be an essential step in the path of civilisation. But it could also open another perspective, stressing the complementary role of East and West as an original and positive character of the identity of Mediterranean, particularly underlining what Europe had received and still could receive from the East, and also involving a new emotional approach. This opened a different scenario, which had a significant political value and offered a different picture of the East and Islamic history and civilisation. So the varieties and different characters of an emerging 'mediterraneanism' are connected to a multifaceted 'orientalism', beyond its often remarked uniform content and meaning. The paper will try to offer some selected examples for remarking and possibly clarifying the terms of an issue which had an important role in intellectual, cultural and ideological history of Europe.

ROLANDO MINUTI is Associate Professor of Early Modern History at the University of Florence. He is author of *Oriente barbarico e storiografia settecentesca* (Marsilio, 1994), *Orientalismo e idee di tolleranza nella cultura francese del primo '700* (Olschki, 2006), *Una geografia politica della diversità. Studi su Montesquieu* (Liguori, 2015), *A Montesquieu Dictionary 'Spicilege'* (edited by R. Minuti, notes by S. Rotta, The Voltaire Foundation, 2002), and various essays on eighteenth-century intellectual and cultural history. He is also secretary-general of the Italian Society of Eighteenth-Century Studies, member of the steering committee of the Société Montesquieu and of the directive board for the edition of Montesquieu's *Oeuvres* (Garnier - Lyon, ENS).

'Projections'

ALESSANDRO STILE

ISPF, Institute for the History of Philosophical and Scientific Thought in the Modern Age, Naples

There is a path stretching over two thousand years, from the awareness of shadows projected onto the back of a cave through to cinematic images. They are 'real images', those that concentrate light energy and can be captured on a screen.

We will examine just one fragment of this long story, which takes place in the Mediterranean and the Far East, from the birth of Western thought in Greece to the assimilation of Hellenistic culture into Arab culture. Finally, we will come to their spread through Europe in the medieval and early modern age. With Leonardo da Vinci's description of the *camera oscura*, the world of optics would become explicitly bound up with that of the emotions, paving the way for an unstoppable process in which images would first be fixed through photography and then freed in movement.

ALESSANDRO STILE is a researcher at the Istituto per la Storia del Pensiero Filosofico e Scientifico Moderno (ISPF, Institute for the History of Philosophical and Scientific Thought in the Early Modern Age) of the Italian National Research Council (CNR). He has published essays and translations about Italian and French philosophical thought between the seventeenth and eighteenth centuries. He is also interested in the relationship between art, literature and philosophy. Since 2008 he has organised a film forum for the ISPF-CNR, tracing the evolution of cinematic structures and forms in relation to the parallel philosophical debate.

'Marvels of the Levant: Wonder and Empire in Early Modern Venice'

ANASTASIA STOURAITI

Goldsmiths, University of London

This paper explores the relationship between wonder and empire-building in early modern Venice. Drawing on a broad array of sixteenth- and seventeenth-century printed texts and images, it examines how and under what circumstances ordinary Venetians, who never visited their city's overseas territories, consumed strange and fantastic stories about their empire. Such stories presented Venice's possessions as uncertain geographical spaces, which elicited emotional responses of fear and anxiety, and often recast colonial expansion into rare experiences of wonder: monster births, meteorological and geological events, and natural curiosities. The paper will argue that approaching Venice's maritime state as a marvel machine offers an original perspective on the links between emotions, politics and culture in the history of early modern Mediterranean encounters.

ANASTASIA STOURAITI is Lecturer in Early Modern History at Goldsmiths, University of London. Current work includes: 'Printing Empire: Visual Culture and the Imperial Archive in Seventeenth-Century Venice', *The Historical Journal* 59.3 (2016); and 'Collecting the Past: Greek Antiquaries and Archaeological Knowledge in the Venetian Empire', in D. Tziouvas (ed.), *Re-imagining the Past: Antiquity and Modern Greek Culture* (OUP, 2014).

'Banquets and Politics of Taste at the Ottoman Court'

SINEM CASALE

University of Minnesota

This paper discusses banquets given in honour of foreign visitors to the Ottoman court. Departing from a range of textual and visual sources from the early modern period, it first reconstructs banquets prepared on special occasions for foreign visitors to the Topkapi Palace. In addition to the contents of various dishes, particular focus will be placed on how the serving of food related to and reinforced hierarchies in the courtly ceremonial order. Finally, Casale's paper will discuss Ottoman conceptions of generosity and foreign reactions in an effort to highlight the mediating role of food in cultural encounters.

SINEM ARCAK CASALE is an Assistant Professor at the University of Minnesota's Department of Art History. Her research focuses on the history and visual culture of early modern Islamic courts (Ottomans, Safavids and Mughals), with a special focus on issues of exchange, materiality, gift-giving practices and courtly rituals. She is currently working on a monograph on diplomatic gift-exchange between the Ottoman and Safavid courts in the early modern period.

'Can One Speak of a Mediterranean Intellectual of the Nineteenth Century?'

RANDI DEGUILHEM

CNRS-MMSH/Aix-Marseille University

Pursuant to the idea of the emergence of a Mediterranean intellectual during the course of the nineteenth century, this contribution studies the intricacies of infrastructural networks and more personal connections between individuals, currents of thinking and educative processes put into operation by political authorities within the Mediterranean basin, concerning, in particular, public education. While recognising the specific characteristics of the different nation-states and empires within the region, the key aim of this research is to define and study a common intellectual space that emerged in the Mediterranean during the nineteenth century up until just after the First World War. While the ultimate intention of this research is to work towards a comparative perspective on the above questions across the Mediterranean regions with a time span from the eighteenth century (taking the years running up to the French Revolution and its immediate cultural impact within the country and beyond as well as other movements of the kind in the Mediterranean – the Balkan and Greek independence movements) to the aftermath of the First World War with the demise of the Ottoman and Habsburg empires, this presentation will focus on public education created for both girls and boys as a conduit of the emergence of the nineteenth-century Mediterranean intellectual. An initial focus for the study of public education in the nineteenth century – a defining feature of that century – will be on the public schools of the Ottoman Empire, with a view to developing a comparative perspective around the Mediterranean including the Habsburg Empire as a power having an impact in the Mediterranean. Gender plays an important role and will be taken into consideration in this study. Another aspect of this question, fundamental in its horizontal and vertical impact in society, and a critical factor in the emergence of the nineteenth-century Mediterranean intellectual and his/her impact in cultures in movement, is the pervasive presence of local, regional and international newspapers leading to a multivocality of intellectual expression from all around the Mediterranean.

RANDI DEGUILHEM is Professor (directrice de recherche HdR) with the CNRS in France and belongs to the TELEMME UMR 7303 research unit, MMSH/AMU Aix-en-Provence. Trained in both the US (PhD NYU) and France (habilitation, University of Provence), she is a historian specialising in the modern and contemporary Arab and Muslim worlds. Aside from her studies on the waqf pious foundations, part of her research focuses on the public educative system in the nineteenth Ottoman Empire Tanzimat as a Mediterranean phenomenon. For an early relevant study see: Randi Deguilhem, 'State Education in Syria in the 19th Century: A Unifying or Separating Force Unificatrice?', in *Syria: Processes of Integration and Fragmentation from the 18th to the 20th Centuries*, eds T. Philipp and B. Schaebler (Franz Steiner Verlag, 1998), pp. 221–50.



International Seminar Series: 'Entangled Histories of Emotions in the Mediterranean World'

1. **NAPLES, Società Nazionale di Scienze Lettere ed Arti (26 June 2017): Cultures in Movement: New Visions, New Conceptual Paradigms**

The category of Orientalism, understood as a product of Western authors, artists and the like, has been superseded, and so too has a unitary vision of the vast and complex Eastern world of the Near East. However, a conception that is no longer static but the fruit of historic, spatiotemporal and emotional transformations has yet to be adequately placed at the centre of the 'Mediterranean World' in a culturally broad sense. Such a view requires the testing of new paradigms and investigative methodologies, and of new conceptual tools. In this seminar, the point of observation will be reciprocal legacies, the transfer and translation-appropriation of knowledge, objects and goods, and migrations of bodies, ideas, visions and emotions – all of which have made the Mediterranean not a barrier but a point of contact between different and plural cultures.

2. **SPLIT, Palace Milesi (25 September 2017) (ECCE-Entangled Histories, Seminar 2): Portals: Spaces of Encounter, Entanglement and Exchange**

South East Europe is a key historical contact zone for the encounter of Continental, Mediterranean and Steppe cultures from the classical world, through the Middle Ages and early modern period. This history of cultural and emotional entanglement is inscribed in many of the region's geographical features: from the Adriatic to the Black Sea; the Danube – the main artery of the region – and connected inland waterways; the complex landscapes of mountains, coastal strips, islands, river mouths, ravines and fertile river plains. These distinctive landscapes have created natural and imaginary liminal zones: a series of fluid borderlines and cultural portals that criss-cross the South East. This seminar explores these sites of encounter, asking what role topography and landscape might play in the shaping of cultural portals of conflict and exchange. It considers the spaces and media through which these various cultures communicated with each other in South East Europe, in terms of cultural, commercial, artistic and emotional exchange; in periods of peace, and of confrontation. How is emotion used to calibrate cultural differences and exchanges between groups? And how might the historical geographies of encounter and exchange – and their attendant emotional entanglements – provide useful terms or models for the study of cultural experience and expression of emotion?

3. **PERTH, The University of Western Australia (14 December 2017): Entangled Subjectivities, Materialities and Affectivities in the Mediterranean World, Medieval to Modern**

This workshop will have a particular focus on the interactions of subject, material and emotional formations, applying a 'new materialities' analytical paradigm to examine the entangled trajectories, transmissions and transfers of people, ideas and objects across Mediterranean spaces. It thus advances research on the interconnected histories of people, places and things in circulation in the Mediterranean world over a long historical timeframe, from the medieval to the present.

The workshop seeks to apply new methodological lenses to the complex and entangled history of the geo-cultural space, the Mediterranean World. These new analytical frameworks demand that we consider people, places and things as having entangled subjective, affective, emotional and material lives that are mutually constitutive. As such, these theories suggest that we cannot study individuals and societies outside of their interactions with material entities such as spaces and places and affective experiences, but only in relation to them – and likewise, spaces, objects and emotional experience as relational constructs produced through interactions with people. Thus, people, places and things are 'entangled'.

4. **FLORENCE, European University Institute (2 February 2018): People in Movement: Mediterranean Encounters**

This workshop will look at contacts between different cultures in the Mediterranean world. Possible subjects include the perceptions of other cultures, which involved emotions such as curiosity or fear; emotions expressed, for example, in travel accounts describing other cultures; peoples and 'races', and also in their translations. A particularly interesting aspect of these intertwined cultures concerns the activities of Mediterranean 'pirates' and those taken captive – both Europeans held for ransom in North Africa, and North Africans forced to work as galley slaves in European countries – and the accounts of the sufferings of Christian 'slaves' in Barbary. Another fruitful path to explore involves a new approach to the activities of diplomats or merchants through the study of the emotions expressed in their memoirs or correspondence.

5. **BUDAPEST, Central European University, Institute for Advanced Study (May 2018): Religious Sentiments Across Central and Eastern Europe**

This workshop will look specifically at the relations between religion, religious sentiments and emotions across Central and Eastern Europe, Southeastern Europe and the Eastern Arab Mediterranean. The workshop will integrate two perspectives in terms of contact zones, by relating cross-imperial boundaries, contacts and transfers as well as religious boundaries within given multi-confessional societies. The central question will be what role religion played in shaping emotions and repertoires of emotion and perceptions thereof, including how to make sense of irrational emotions. How are similarities and differences of regimes of body language and emotional registers and economy explained in religious terms? How are religious traditions and formation in multi-confessional contexts inscribed in non-religious practices? When do such perceptions change and how do we as historians measure such change? To this end, the workshop will address issues of methodology and historical case studies, in which Islam will play a special, though not exclusive role. Methodologically, the focus will be on the tangibility or otherwise of religious sentiments in given materials and practices (Muslim, Jewish, Orthodox, Catholic, and rejections thereof). As for empirical studies, the workshop will focus on case studies involving the complex relationship of body, religious practice and emotion, including sentiments disavowing the impact of religion on the economy of emotion and religious sentiments.

